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To: Instructional Quality Commission

1430 N Street, Suite 3207
Sacramento, CA 95814

March 21, 2016

Re: "South Asia Faculty Group" edits of February 24, 2016 to the IQC

We are dismayed and alarmed by the recommended acceptance by CHSSP of 62 of 76 submitted edits by a "South Asia Faculty Group." This cover letter explains our general concerns and the attached list of the edits our specific recommendation for each one, for the Commission's consideration. The Hindu community shares our concerns as evidenced by an online petition which has been signed by over 7,500 concerned parents and is gaining signatures hourly.

It is astonishing that a set of edits of such magnitude should be submitted and accepted within days of the end of a six-year process of revision. If all this is of such consequence to the faculty group, why were these edits not submitted years ago which would have allowed for an opportunity for considered discussions and proper time for review?

Thirty-six of the edits serve to eliminate "India" from the narrative or the word "Hinduism" in reference to early Hindu history. Effectively, it is being recommended that the Commission take on the role of cleansing the ethnic identity of California's Hindu American children of Indian origin, by removing most instances of the word "India" from their textbooks. This is contrary to the State's Social Content Standards which require the curriculum to "instill in each child a sense of pride in his or her heritage." Removing "India" and "Hinduism" in key places does the opposite, leaving children of Indian Hindu origin with no recognizable religious, ethnic, or cultural tradition. Are they expected to re-identify themselves by the nebulous and historically and culturally unsupported term "South Asian"? Can we imagine removing the word "America" from these texts when referencing the nation's early history because it was not yet officially so named? Is ancient Greece going to become "East South Europe" in future texts?

We submit that "South Asia" is a relatively recent moniker for the region historically known as India and adjacent nations, and, later, as the Indian Subcontinent, through the creation of the category of South Asia Studies—itsself a branch of "Area Studies" which has come under significant scholarly criticism for being a source of continuing Orientalism. "South Asia" was a term coined during the Cold War era to define areas for study that could serve the strategic geopolitical needs of the State Department. Area Studies received additional impetus with the Higher Education Act of 1960 and the

involvement of various foundations in abundantly funding the newly minted field, and through the National Defense Education Act, Title VI. Area studies moved forward to invade and interpret the sacred places and principles of the “other.”

These twentieth-century political developments should not distort the study and understanding of a civilization and its religious culture that has existed for millennia. That civilization was also far more geographically widespread than contemporary South Asia area studies has the capacity to explore. This is because Hindu religious and cultural presence historically informed what is now Southeast Asia, as well. Area Studies permits the conflation of a group of nation-states with wide-ranging contemporary differences in linguistic, cultural, religious, and political dynamics. The following scholarly critique of area studies, for example, clearly problematizes such approaches:

“Area is shorthand for an expanse that is spatially distinct from the academic researcher or scholar.... Thus, non-Western is inevitably a cognate, or synonym of area.... The general political criticism of area studies points to the coincidence of its rapid growth and the interdependence of its knowledge claims with the US national – governmental interests in the Cold War era.... [Edward] Said had described US area studies as a contemporary form of Orientalism.... The point that knowledge confers power to the knower has never been disputed and, indeed, has always been underscored as an important justification of area studies. Simply put,... places that can only know themselves as areas can never attain genuine self-consciousness and self-determination.” (Revathi Krishnaswamy and John Charles Hawley, eds., *The Postcolonial and the Global* (Minneapolis: University of Minnesota Press, 2008), 54-55)

The Academic Environment for the Study of Hinduism and Indian History

Over the last few years we have witnessed that scholars engaged in the academic study of Indian history and Hindu Studies are often embedded in the “area studies” frameworks of reference. These have been consistently critiqued as highly politicized. Consider for example the fact that some of these same South Asian department scholars have routinely endorsed and originated political petitions, such as <http://goo.gl/h4nnQI> where seven members who signed the faculty group IQC edits ask Silicon Valley companies not to engage with the Prime Minister of India.

Why are edits of the textbooks of California school children being undertaken by the same faculty involved in polemics and politics regarding a foreign nation and its contemporary governance? The answer lies in the decades-long and growing academic critique of the politicization of area studies methods and models. Some of the fallout of such criticism of area studies include the development of entire new academic disciplines that sought to challenge the problem. Cultural studies is one such example: “This politicization of Cold War area studies also had implications for cultural studies – an implication of opposition, with cultural studies emerging in the 1960s and 1970s in part from an intellectual disdain for the over politicization of area studies...” (Mimi White and James Schwoch, *Questions of Method in Cultural Studies* (Malden, MA: 2008), 12.) Ritual studies, ethnography, semiotics of religion, and many other methodologies have emerged as a result of the profound inadequacies and biases that have arisen from area studies.

In addition to the subsuming of ancient Indian history and Hindu studies into area studies, and the extensive academic critique of the politicization of this field, there is a bias against Hindu efforts to engage in the scholarly study of Hinduism. When Hindus attempt to enter mainstream American efforts such as the one before the IQC, or through engagement with Hindu studies in the academy, there is an outcry amongst South Asia studies faculty. Such targeting of Hindu Americans is in stark contrast to every other major religious demographic which does, indeed, engage and endow the study of their religion or culture.

This is a curious stance, as the vast number of scholars of Christianity in the secular academy are Christian, and those of Judaism, Jewish; and entire universities have been established by the Catholic Church. The holders or recent holders of the four chairs in California public universities in Sikh and Punjabi studies are, indeed, practicing “khalsa” Punjabi Sikhs. The first holder of the Shinjo Ito Distinguished Chair in Japanese Buddhism at the University of California, Berkeley, was a Soto Zen priest

scholar-practitioner.

In their cover letter, the faculty group speak of themselves as “members of devout Hindu families,” and “raised in Hindu, Buddhist, Sikh, Muslim, Christian and Jewish faiths.” At no point do they say in the cover letter that any one of them is personally a “devout follower” of Hinduism (or any other religion, for that matter). Their perspective on Hinduism, therefore, is entirely that of the outsider, or at least a timid insider. This is not the academic environment of other religions. While a scholar of a religious tradition need not necessarily be a practitioner, it can be very helpful.

Serious Methodological Concerns

As we have previously stated in oral testimony to the commission, there are several reasons for the current challenge from the community of Hindu Americans.

1) The first source of deep concern is, as noted, the preponderance of academics from South Asia Studies amongst the faculty involved in suggesting edits. The efforts of these South Asia Area Studies faculty would disempower and culturally oppress minority children who are already being harassed for their faith. The Hindu American children will be further traumatized if the majority of the suggested edits of the South Asia scholars are adopted. As noted, Area Studies began during the post-WWII and Cold War period for the purpose of responding to the threat of communist expansion as well as dealing with the consequences of the collapse of colonialism. Starting in 1956, the US government under Title Sixth of the Higher Education Act funds 125 university-based area studies units. UC Berkeley’s South Asia area studies program, for instance, receives \$3.5 million/year. The study of India’s history, religion and present society takes place largely within the confines of South Asia area studies, with its legacy of focus on politics, communalism, social injustice and conflict.

2) The second major factor is the Orientalist attitude towards India that American academics have inherited from the 19th century European scholars—it’s the working principle that the “natives” (in this case, Hindus) are incapable of understanding their own culture as famously explained in Edward Said’s book, *Orientalism*. In the course of critiquing the Framework Narrative we repeatedly pointed out the Orientalist notions that still guided the sections on India, for example, the focus on viewing and presenting the Indian entire social structure as a negative construct the Europeans called “caste.” The term “caste” is academically problematic on various levels. First, it is inaccurate to conflate “varna” (the recognition that all societies function under the rubric of four major professional categories) with “jati” (endogamous professional guilds), and render the entire social structure by the indistinct term “caste.” This conceptually wrong blending of categories is essentialist and reductionist. It does not serve the purpose of a proper understanding of Hindu society.

“Caste” as a permanent and unchanging phenomenon, through time, is countered by the history of new “castes” emerging from inter-caste marriage. It is also challenged by the presence of major denominations (e.g. Acintyabhedābheda), and religious paths and movements that did not have “caste” as part of their social framework (e.g. wide-ranging networks of devotionism (bhakti), and yogic contemplative paths of praxis). Further, contemporary urban Hindus and world-wide diaspora Hindus are increasingly moving beyond varna and jati categories.

The inaccuracy further lies in the denial of the role of the British colonial era census guidelines and policies that created far greater rigidity of both varna/jati and religion. A significant body of scholarship exists that maintain that the Indian social and religious structure had historically exhibited significantly more fluidity before the rigid stratification imposed by the British during the colonial era. As anthropologist Susan Bayly asserts:

Western constructions of caste had a considerable effect on Indian life.... Some at least of these ideas became embodied in the practices of government both during and after colonial rule, as well as being embraced, disputed and reflected on by Indian politicians, literati and social reformers. Often ... orientalists saw Hindus as prisoners of an inflexibly hierarchical and Brahmin-centered value system. Their insistence on this point played a significant part in the making of a more caste-conscious social order....

By the early 20th century, the massive bureaucratic machinery of the Raj had generated an enormous output of further documentation in which jati and varna were used as basic units of identification. Two key themes have been identified in this vast array of regional ethnographic surveys, population censuses and other official...writings. The first of these is an insistence on the supposedly ineradicable sense of community dividing Hindus from Muslims and other non-Hindus; the second is a view of Indians... as slaves to rigid, Brahmin-centered caste values. (Susan Bayly. *Caste, Society and Politics in India from the Eighteenth Century to the Modern Age* (Oxford: Cambridge University Press, 2001) 97-99)

Ronald Inden, in a widely acclaimed publication, has referred to this dehumanizing orientalist depiction of Hindus as the dishonest “imagined India.” (Ronald Inden, *Imagining India* (Indiana University Press, 5 th edition, 2001).)

The near exclusive focus on “caste” does not allow space for explanations of Hindu principles and practices, ceremonies and sacraments, doctrine and ethics. It leaves the young reader with the impression that Hinduism, with its four millennia of texts and traditions, is nothing more than a hierarchical social structure named “caste.” Is it any wonder that California’s Hindu school children do not recognize themselves in their own textbooks?

3) The third major concern is the prevalence of Marxism. The well-known dictum by Marx, on the phenomenon of religion, is: “Religion is the sign of the oppressed creature, the heart of a heartless world and the soul of soulless conditions. It is the opium of the people.” Marxist analysis of history remains popular in the academic world. In keeping with the belief of Marx that “Religion is the opium of the people,” an anti-Hindu attitude dominates Marxist-influenced academic thinking and research world-wide on the study of religion, as a whole. The impact of this is the absence of the multidisciplinary field of Religious Studies in higher education in India, where Marxism is a powerful influence. There remain, of course, traditional religious schools of Sanskrit and Vedic philosophy, but these have no international impact as they function outside of modern academic methodologies and the English language. Also influential is Marx’s assertion that “The history of all hitherto existing society is the history of class struggles.” The so-labeled “caste”, or varna/jati, system has always been a target for this theory; indeed, Marx commented extensively on India’s social system during his lifetime. Presenting the Indian social structure exclusively from this notion without considering the Indian/Hindu perspective, or comparing it cross-culturally with social systems of other regions in the same time period, is an injustice not befitting the great and diverse state of California.

4) The fourth concern is regarding the preoccupation with the hermeneutics of Freud. Hermeneutics is the “interpretive lens” we use to understand a phenomenon. Freud, who believed religion to be a form of insanity, used a “lens” that viewed all stories in sacred texts, symbols, God, religious experience, etc., as sublimated expressions of sexual instincts.

5) The fifth challenge is the collection of particular political viewpoints assumed in Area Studies, subaltern studies, the “hermeneutics of suspicion” (which, again, primarily uses now otherwise discredited Marxist and Freudian theories) and other approaches, issues, and methodologies that have little concern for the lived experience of the Hindu faith, which is both diverse and variegated. This approach, indeed, negates the efforts of anthropology of religion and Religious Studies disciplines. These lenses are applied in a manner which distorts the principles of the Hindu religion and is openly hostile towards it. There is also a denial of the validity of widely accepted principles, ethics, and practices of the contemporary Hindu world in general, and of Hindu Americans in particular. The right of people of a faith to define and understand themselves is a cardinal human right. That right is being violated now.

Much of the study of India’s history, religion and present society takes place within South Asia area studies, with its legacy of methods informed by Marxist polemics, economics, theories of social and class conflict, communalism and discord. These historically inaccurate lenses endow academics with the right to hold the Hindu religion responsible for nearly every instance of social injustice throughout the history of India.

We're not stating that area studies scholars are inherently or personally hostile towards Hinduism, but that area studies is not a field that is conducive to a proper understanding of religion. Together, Area Studies, Orientalism, Marxism, Freudian hermeneutics, etc., produce a hostile environment—one we see reflected in this set of edits.

Critique of the Major Issues Raised in the Recommended Faculty Edits:

1. The use of “South Asia” instead of “India”

a. “South Asia,” as has previously been explained to the Commission, is a post-World War II term invented in the context of the Cold War to identify a broad region of the world for the purpose of undertaking for “area studies” funded by and under the direction of the US government and several foundations. The term “South Asia” as used in area studies comprises present-day Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, India, Pakistan and Sri Lanka. We contend it is illogical and contrary to hundreds of years of scholarship to use this neologism to replace “India” prior to 1947.

b. As the university departments are called “South Asia Area Studies,” this attempt to insert South Asia throughout the Framework can be seen as an exercise in the expansion of the ideology of Area Studies, not as something intended to clarify the historical situation. The use of “South Asia,” in fact, profoundly confuses the historical presentation.

c. The word “India” or something close to it has been in use for thousands of years across Europe and Asia. The Faculty Letter so acknowledges this in their second edit when they state that the Seleucid Greeks (312 bce to 63 bce) called India Indika. They also allowed that particular edit to leave “India,” contrary to their subsequent requests to use South Asia.

d. In the Faculty Cover Letter they concede that “ ‘Ancient India’ is common in the source material.” The use of “South Asia” as a search term will mostly return references to modern South Asia, not ancient India. This will confuse students who are being asked under Common Core methods to access source material.

e. It is a curiosity of area studies that China escapes being named “East Asia,” as East Asia includes modern Japan, Mongolia, the Koreas and Taiwan. As a result, China is China all the way to ancient times, whereas India was subsumed under “South Asia.” It is hard to imagine not calling China by that name throughout its history, yet that is exactly what is proposed for India.

f. We recommend below a simple statement be added to the beginning of chapter 10, 6th grade, on page 210, line 783:

i. “The region of Ancient India is today sometimes called ‘South Asia,’ a term which encompasses the modern states of Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, India, Pakistan and Sri Lanka.”

ii. This one edit will eliminate all need for use of the term “South Asia” until we reach modern times.

g. We have also tabulated that there remain in the text, mostly in sixth and seventh grade, dozens of uses of “India” which the faculty letter did not recommend for change. Out of 106 uses of India, they recommended leaving India in 47 cases. This is not an oversight, but referenced in page two of their cover letter where they state they left certain references to India intact.

h. We therefore recommend in our edits below that nearly all uses of “South Asia” be reverted as unnecessary, adding no clarity. There is no question that this will confuse the students.

2. Use of “Indian subcontinent” instead of “India”

a. Geologically speaking, the Indian subcontinent is not coterminous with the region of Ancient India. Nevertheless, it is commonly regarded as more or less the same.

b. We have no objection to the use of “Indian subcontinent” when it is referring to the land mass itself, as in edit 2412, where the context includes “Arabian Peninsula” and “equatorial Africa” or edit 2432 in “Mediterranean to the Indian subcontinent.”

c. We do object to its use where “India,” “North India,” or “South India” would be more clear, such as in edit 2377, where the phrase “northern Indian subcontinent” is used.

3. Use of “Ancient India” in place of “India”

a. A periodic use of Ancient India is acceptable, but given that the entire context of sixth grade is ancient India, it is not necessary to constantly repeat “ancient.” The time frame is already clear to the students.

4. Use of “religion of Ancient India” in place of “Hinduism.”

a. In the first set of their edits, the South Asia academics alleged that Hinduism is a “recent” invention. Obviously, the common Hindu does not accept this point of view. The reason is simple: as far back as any of us can see in Indian history, all the way to the Indus Valley, we find what looks to us like the Hinduism of today. The recognizable Gods, sacred plants, sacred animals, rites, customs and even stories. The ancient Vedas are the foundation of Hinduism, chanted today daily in nearly every Hindu temple in the world. The Tamil poem, The Ankle Bracelet, dated at 200 ce, describes Hindu temple worship and festivals very much like those of today. We believe this conjecture that Hinduism is a recent invention to be politically motivated, mean in spirit and furthering a demeaning Orientalist agenda.

5. Use of “Indus Valley Culture” for “Harappan Culture”

a. We will not take issue with this, though we believe Harappan Culture to be the correct term.

6. Negativity of edits

a. Leaving aside the India/South Asia discussion, we were struck by the near complete lack of any edit putting Hinduism or India in a better light—proof to us of the political agenda behind many of these edits. There were welcome additions on Tamil, and positive additions on Jainism and Buddhism, but aside from those nearly every edit was negative—to wit:

i. 2482: deleting that “many important sages, such as Valmiki and Vyasa, were not brahmins” which insures the the Indian social structure is being presented as even more rigid than it actually was. This is an unscholarly evasion in order to force the text to fit their claims about caste in edit 2511. The authors of the two most influential epics in Hindu philosophy, culture and life are denied their subaltern roots by the South Asia scholars depriving the pride that millions of non-brahmin Indian Americans can feel in recognizing their ancestors’ contribution to Indian civilization.

ii. 2501: deleted “profound acceptance of religious diversity,” a known hallmark of Hindu tradition. Their stated reason for deletion (conflict between Vedic and Buddhist and Jain traditions) is based on a loose and unsubstantiated generalization across long and very different moments in history. “Acceptance of religious diversity” is inherent in Vedic philosophy.

iii. 2502: deleted “self-governing” from the definition of jati, which is wrong as the jatis were and still are largely self-governing.

iv. 2511: replaced “not by birth itself” by “mainly by birth” in the definition of the original concept of varna. This is factually incorrect and only serves to humiliate Hindu children of California who live in a non-casteist Hindu world within their own and their parent’s present-day experience. To deny that the Hindu experience changes with time is to deny the Hindus as fellow humans governed by temporality and possessing agency and conscience. Also note point 2482 above. 2511 works only by suppressing the truth about Valmiki and Vyasa who were born into non-Brahmin castes but attained the respected status of Brahmins.

v. 2536: changed a sentence of caste to replace “rather than a religious belief” to “as well as a religious belief.” South Asia Faculty also need to address a contradiction in their own thinking: how can it be that caste was a “(Hindu) religious belief” in ancient India when they also maintain

that there was no organized religion called Hinduism till 1300s CE (or even now for that matter)?

vi. 2552: deleted “his Hindu background” from the story of Buddha. The Buddha was a Sramana, a “striver” or seeker of truth, and such individuals and their teachers were part of the Hindu spiritual world; this fact is supported by scholarship. He was also a student of a variety of teachers; this is attested to by Buddhist history. As there was no “Buddhism,” before his enlightenment, his teachers, in any rational order, would have been Hindu. To deny that the Buddha was birthed, raised, and spiritually trained by Hindus is akin to denying the Jewish roots of Jesus and thereby, negating the Jewish contribution to Christianity.

vii. 2723: changed “classical age of India” to “what some scholars have termed classical age.” We would only note here that the faculty cover letter itself in a footnote on page two refers to “classical” India, showing even they consider it the classical age.

b. There appeared to be a lack of consideration of the audience: 12-year-olds, and the requirements of the Standards for Evaluating Instructional Materials for Social Content regarding religion, ethnicity, and culture. It appears to us that this group of academics are bringing their battles from higher education into sixth and seventh grade classrooms.

In conclusion, we request the Commission to carefully review our attached list of responses to the faculty edits. If the faculty edits are accepted nearly wholesale, as inexplicably recommended by the CHSSP, it will set back—nay, erase—the last two years of effort to achieve the equitable treatment of Hinduism in the California History-Social Science Framework. As we have stated before, we seek nothing more than parity, nothing more than the respect which the Commission has given to every other culture and religion in the texts. It seems odd to Hindus that we should have to struggle so hard for that.

We have taken a very conservative approach to the edits. Of the 62 CHSSP recommended edits, we take no issue with 22 of them. These are for the use of Indus Valley Civilization for Harappan, Indian Sub-continent for India in a few cases, positive additions, such as for Buddhism, Jainism and Tamil, and a few inconsequential minor changes to the text. We have not included these 22 edits in the attached list, nor those either not recommended for adoption or labeled NSER by the CHSSP.

With respect,



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Acharya Arumuganathaswami
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FROM:
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TO:
Instructional Quality Commission
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Re: Our Edit-by-Edit Response to the "South Asia Faculty Group" Edits Submitted February 24, 2016 to the IQC

(This list does not include edits we take no issue with, or have not been recommended by CHSSP or listed as NSER)

Comment #	Chapter	Source	Comments	CDE Notes	CHSSP Recommendation
New		Uberoi Foundation	<p>chapter 10, 6th grade, on page 210, line 783: "The region of Ancient India is today sometimes called 'South Asia,' and encompasses the modern states of Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, India, Pakistan, and Sri Lanka."</p> <p>Justification: his one edit will eliminate all need for use of the term "South Asia" until we reach modern times. Most other instances of the term India should be restored.</p>		
2377	10 (Gr. 6)	South Asia Faculty Group	<p>Page 182, lines 175-179:</p> <p>Current text: "During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, northern India, China, and the lands around the Aegean Sea."</p> <p>Suggested change: "During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, Indus Valley Civilization, China, and the lands around the Aegean Sea."</p>	This edit conflicts with another submission.	Yes
			REJECT No other society is specifically named in this list, only the regions. Northern India is perfectly clear.		
2396	10 (Gr. 6)	South Asia Faculty	Page 191, lines 380-382:	This edit conflicts with another	Yes

		Group	<p>Current text: “A similar process got under way in the Indus River valley in India and in the Huang He (Yellow) River valley in northern China some centuries later.”</p> <p>Suggested change: “A similar process got under way in the Indus River valley in India and Pakistan and in the Huang He (Yellow) River valley in northern China some centuries later.”</p>	submission.	
			REJECT: Pakistan obviously did not exist in the time frame being discussed.		
2412	10 (Gr. 6)	South Asia Faculty Group	<p>Page 201, lines 566-569:</p> <p>Current text: “Mapping the trade of Kush merchants with the Arabian Peninsula, India, and equatorial Africa shows students how networks of trade expanded to more and more areas. The Kush state did not seriously decline until the fourth century CE.”</p> <p>Suggested change: “Mapping the trade of Kush merchants with the Arabian Peninsula, the Indian Ocean littoral and equatorial Africa shows students how networks of trade expanded to more and more areas. The Kush state did not seriously decline until the fourth century CE.”</p>		Yes
			REJECT: This restatement of theirs isn't very accurate, because all of eastern Africa, southeast asia and even Australia and Antarctica are "littoral," ie., coastal, to the Indian Ocean. The existing use of "India" is perfectly clear.		
2436	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, line 774 (section header, bold in original):</p> <p>Current text: “The Early Civilizations of India”</p> <p>Suggested change: “The Early Civilizations of South Asia”</p>		Yes
			REJECT: This is the attempt to delete "India" from world history. It is contrary to the Content Standards and the naming of a variety of material produced by the State.		
2439	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, line 777:</p> <p>Current text: “• How did the religion of Hinduism support individuals, rulers, and societies?”</p> <p>Suggested change: “• How did the religion of Ancient India support individuals, rulers, and societies?”</p>	Concurring edit would be needed on pages 212-213, lines 836-837.	Yes
			REJECT: This is a transparent attempt to erase Hinduism at its root, as explained in our cover letter.		

2441	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, line 783:</p> <p>Current text: "In this unit students learn about ancient societies in India."</p> <p>Suggested change: "In this unit students learn about ancient societies in South Asia."</p>		Yes
			REJECT or REPLACE with "about societies in Ancient India"		
2444	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, lines 788-790:</p> <p>Current text: "The Indus River and its tributaries, along with Saraswati (or Sarasvati) River, flow from the Himalaya mountains southward across the plain now called the Punjab, fan out into a delta, and pour into the Arabian Sea."</p> <p>Suggested change: "The Indus River and its tributaries flow from the Himalaya mountains southward across the plain now called the Punjab, fan out into a delta, and pour into the Arabian Sea."</p>	This edit conflicts with another submission.	Yes
			REJECT: This is an attempt to eliminate any mention of the Saraswati River, which is a key element in the debate over early Indian history.		
2447	10 (Gr. 6)	South Asia Faculty Group	<p>Page 211, lines 792-794:</p> <p>Current text: "Lessons two and four of the California EEI Curriculum Unit 6.5.1, "The Rivers and Ancient Empires of China and India," have students locate and describe the physical features of the Indus and Ganges river systems in India."</p> <p>Suggested change: "Lessons two and four of the California EEI Curriculum Unit 6.5.1, "The Rivers and Ancient Empires of China and India," have students locate and describe the physical features of the Indus and Ganges river systems in the Indian subcontinent."</p>	This edit conflicts with another submission.	Yes
			REJECT Why create this disconnect between the EEI Curriculum, which uses India, as well as nearly all other source material, and the terminology in the Framework?		
2454	10 (Gr. 6)	South Asia Faculty Group	<p>Page 211, lines 811-812:</p> <p>Current text: "A flourishing urban civilization developed in India from as early as 3300 BCE along the Indus River."</p> <p>Suggested change: "A flourishing urban civilization developed in South Asia from as early as 3300 BCE along the Indus River."</p>		Yes
			REJECT Using India is clear and consistent; all research on Indus Valley says it is in "India."		

2459	10 (Gr. 6)	South Asia Faculty Group	<p>Page 212, lines 819-821:</p> <p>Current text: "Indian history then entered the Vedic period (ca. 1500-500 BCE), an era named for the Vedas, Sanskrit religious texts passed on for generations through a complex oral tradition."</p> <p>Suggested change: "Ancient South Asia experienced a Vedic period (ca. 1500-500 BCE), named for the Vedas which were composed in Sanskrit. While Sanskrit texts, both religious and secular, continued to be produced in subsequent centuries, texts in Old Tamil also began to appear around 300 BCE, and Tamil literary production flourished during the Sangam period in South India in following centuries. Sanskrit and Tamil texts passed on for generations through a complex oral tradition."</p>	This edit conflicts with another submission.	Yes
			<p>REJECT "Ancient South Asia experienced a Vedic period (ca. 1500-500 BCE), named for the Vedas which were composed in Sanskrit. While Sanskrit texts continued to be produced in subsequent centuries, texts in Old Tamil also began to appear around 300 BCE, and Tamil literary production flourished during the Sangam period in South India in following centuries. Sanskrit and Tamil texts passed on for generations through a complex oral tradition." There's a rather subtle change being proposed by the faculty group that limits the composition of the Vedas to after 1500bce, which is highly debatable--especially because of the prominence of the Saraswati River in the Rig Veda, which river disappeared around 2000 bce.</p>		
2480	10 (Gr. 6)	South Asia Faculty Group	<p>Pages 212-213, lines 836-837 (bold in original):</p> <p>Current text: "Teachers focus students on the question: How did the religion of Hinduism support individuals, rulers, and societies?"</p> <p>Suggested change: "Teachers focus students on the question: How did the religion of Ancient India support individuals, rulers, and societies?"</p> <p>Also suggested: "Teachers focus students on the question: How did the religion of the Vedas support individuals, rulers, and societies?"</p>	The group submitted two contradictory suggestions for this sentence.	Yes to first recommendation
			REJECT		
2482	10 (Gr. 6)	South Asia Faculty Group	<p>Page 213, lines 838-840:</p> <p>Current text: "Brahmins, that is, priestly families, assumed authority over complex devotional rituals, but many important sages, such as Valmiki and Vyasa, were not brahmins."</p>	This edit conflicts with another submission.	Yes

			Suggested change: "Brahmins, that is, priestly families, assumed authority over complex devotional rituals,"		
			REJECT or CHANGE: The original wording was not inaccurate, though it would have been more clear to say "Brahmins, that is, priestly families, assumed authority over complex devotional rituals, but many important sages, such as Valmiki and Vyasa, were not brahmins by birth". This edit suggestion by South Asian Scholars removes important evidence regarding the openness of Hindu society.		
2501	10 (Gr. 6)	South Asia Faculty Group	<p>Page 214, lines 860-864:</p> <p>Current text: "Many of the central practices of Hinduism today, including home and temple worship, yoga and meditation, rites of passage (samskaras), festivals, pilgrimage, respect for saints and gurus, and, above all, a profound acceptance of religious diversity, developed over this period."</p> <p>Suggested change: "Many of the central practices of Hinduism today, including home and temple worship, yoga and meditation, rites of passage (samskaras), festivals, pilgrimage, and respect for saints and gurus, developed over this period."</p>	This edit conflicts with another submission.	Yes
			REJECT: This edit needs to be rejected, as it agains removes a positive aspect of Hindu thought: religious pluralism. A 1986 decision of the Supreme Court of India included this statement in its definition of the Hindu religion: "recognition of the fact that the means or ways to salvation are diverse." One point the faculty group makes in its cover letter is that there are many varieties of religious thought and practice that come under the term "Hinduism". In relating to other religions, Hinduism asserts that it is not only harmful, but inherently flawed to insist that one's own path towards God is the only true and meaningful path. Based on this firm pluralistic belief, Hinduism has never sanctioned proselytization. Further, over their vast history, Hindus have never invaded another land in the name of religion. This can provide students with a unique opportunity to discuss pluralism and religious diversity. Should we deny the children the opportunity to talk about "acceptance of religious diversity"? Isn't that the perfect topic for modern times?		
2502	10 (Gr. 6)	South Asia Faculty Group	<p>Page 214, lines 866-867:</p> <p>Current text: "Ancient Indian society formed into self-governing groups, jatis, that emphasized birth as the defining criteria."</p>	This edit conflicts with another submission.	Yes

			Suggested change: "Ancient Indian society formed into groups, jatis, that emphasized birth as the defining criteria."		
			REJECT There is no valid justification for removing the factual and accurate term "self-governing"? Even those described as "Untouchables" were self-governing. To this day, the jatis have individual governing councils at the village level.		
2511	10 (Gr. 6)	South Asia Faculty Group	<p>Page 214, lines 872-874:</p> <p>Current text, "A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself."</p> <p>Suggested change: "A person belonged to a particular varna not just by his professional excellence and his good conduct, but mainly by birth."</p>	This edit conflicts with another submission.	Yes
			REJECT: This is in reference to the original concept of varna, not the subsequent British attempts to map jatis to certain varnas. In Bhagavad Gita, where this idea appears, it is in reference to an individual. The varnas are also mentioned in Purusha Suktam where they are described as essential and vital parts of the body of the one supreme God, each part making the body whole. Even in Purusha Suktam there is no suggestion that varna is based on birth.		
2536	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 891-892:</p> <p>Current text: "Teachers should make clear to students that this was a social and cultural structure rather than a religious belief."</p> <p>Suggested change: "Teachers should make clear to students that this was a social and cultural structure as well as a religious belief."</p>	This edit conflicts with another submission.	Yes
			REJECT: This suggested change reflects adversely upon Hindus by inaccurately conflating the caste system with Hindu religious beliefs. In addition, it was the CHSSP which originally added this sentence to address concerns over the bullying of Hindu students as described in their testimony.		
2544	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 894-895:</p> <p>Current text, "Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men."</p> <p>Suggested change: "Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, but little property rights when compared to men, akin to the other ancient kingdoms and societies."</p>	This edit conflicts with another submission.	Yes

			REJECT or ACCEPT ONLY IF the patriarchy edits by Uberoi Foundation to Judaism (#2417) and Christianity (#2620) are accepted, as has been recommended by CHSSP.		
2545	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 896-897:</p> <p>Current text: "They participated equally with their husbands in religious ceremonies and festival celebrations."</p> <p>Suggested change: "They participated in religious ceremonies and festival celebrations, though not as equals."</p>		Yes
			REJECT: In what context do the South Asia faculty editors think the women were not participating equally? In fact most vedic yagyas or rituals performed by householders require the wife to be a equally present throughout the process. There are multiple examples where the presence of the wife is required for a ceremony, such as the Ashwamedha of a king. In terms of festivals, women play a greater role than the men do.		?
2551	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 909-910 (bold in original):</p> <p>Current text: "Students now turn to the question: How did the religion of Buddhism support individuals, rulers, and societies?"</p> <p>Suggested change: insert the following, "At the end of the Vedic period, about the sixth century BCE, there arose many who renounced family life and became wandering teachers of new philosophies of life. Two of the most successful were Siddhartha Gautama, called the Buddha ("the awakened one") and the Mahavira ("the great hero"). The religions they taught are Buddhism and Jainism. Buddhism spread very widely beyond South Asia, throughout Central, East and Southeast Asia."</p>		Yes
			ACCEPT except REPLACE the word South Asia with India. This suggested edit, is an example of the Faculty Group's inequitable treatment of Hinduism as compared to other religions, such as Buddhism and Jainism.		
2552	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 912-914:</p> <p>Current text: "Through the story of his life, his Hindu background, and his search for enlightenment, students may learn about his fundamental ideas: suffering, compassion, and mindfulness."</p> <p>Suggested change: "Through the story of his life, and his search for enlightenment, students may learn about his fundamental ideas: suffering, compassion, and mindfulness."</p>		Yes

			REJECT: This is another attempt to erase Hinduism. Being born into a Hindu family, what other environment did Buddha grow up in if not Hinduism? Buddhism is generally portrayed as a kind of Protestant movement against Hinduism, but here they are seeking to eliminate his birth religion from the biography.		
2553	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 914-915:</p> <p>Current text: "Buddhism waned in India in the late first millennium CE as the result of a resurgence of Hindu tradition."</p> <p>Suggested change: "Buddhism waned in India in the late first millennium CE."</p> <p>Or</p> <p>"Although Buddhism waned in the Indian subcontinent in the late first millennium CE for reasons that scholars continue to puzzle out, vibrant Buddhist communities still thrive in India, Nepal, Bhutan, and Sri Lanka."</p>	The group submitted two alternative suggestions for this sentence.	Yes to second recommendation: "Although Buddhism waned..."
			ACCEPT though we'd point out that the disappearance of Buddhism in India is usually attributed to attack from Islamic Invaders. The current dalai lama has stated this in his writings explicitly.		
2555	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 910-921 (section on Buddhism and Jainism):</p> <p>Suggested change (location not specified): add the following passages somewhere in this section.</p> <p>Buddhism teaches that the path to liberation from the wheel of death and rebirth is through the suppression of selfish desires. It teaches that the world is impermanent, that the self is an illusion, and that suffering is rooted in the false belief in the self.</p> <p>Jainism promoted the idea of ahimsa (non-violence to all life), which was taken up by Buddhists and Hindus, especially in the form of vegetarianism.</p>	The first passage could perhaps go on line 914, the second on line 920.	Yes, agree with scholars language and CDE proposed placement of the language on line 914 then 920
			<p>ACCEPT for first statement on Buddhism. This is a nice, positive addition for Buddhism, again a contrast to the faculty treatment of Hinduism, though we would recommend "transformation" instead of "suppression" for desires.</p> <p>REJECT this statement on ahimsa because the religious dharmic principle of ahimsa existed prior to the Jains. The text at 918 to</p>		

			920 is: "In India, through the teachings of Mahavira, Jainism, a religion that embraced the dharmic idea of ahimsa, or nonviolence, paralleled the rise of Buddhism." This is a subtle attempt to remove from Hinduism nonviolence as one of its intrinsic features; it is being depicted as an acquired feature through the influence of Buddhism and Jainism.		
2601	11 (Gr. 7)	South Asia Faculty Group	<p>Page 239, lines 145-147:</p> <p>Current text: "Along the northern edge of the agricultural regions of China, India, Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west."</p> <p>Suggested change: "Along the northern edge of the agricultural regions of China, South Asia, Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west."</p>		Yes
			REJECT, OR CHANGE "South Asia" to "Indian subcontinent," as we are talking about a land area, not a political or cultural region.		
2645	11 (Gr. 7)	South Asia Faculty Group	<p>Page 255, lines 477-480:</p> <p>Current text: "These geographical factors put Southwestern Asia and Arab, Persian, and Indian merchants and sailors at the center of the Afroeurasian trade networks, which began to grow dynamically after the seventh century."</p> <p>Suggested change: "These geographical factors put Southwestern Asia and Arab, Persian, and South Asian merchants and sailors at the center of the Afroeurasian trade networks, which began to grow dynamically after the seventh century."</p>		Yes
			REJECT: Why call what "Indian merchants" "South Asian merchants"? There was no such terminology at the time.		
2696	11 (Gr. 7)	South Asia Faculty Group	<p>Page 258, lines 559-560:</p> <p>Current text: "The city's culture was a mix of Arab, Persian, Indian, Turkish, and Central Asian culture."</p> <p>Suggested change: "The city's culture was a mix of Arab, Persian, South Asian, Turkish, and Central Asian culture."</p>		Yes
			REJECT: What does "South Asian culture" mean? Indian culture has a meaning to the student.		
2706	11 (Gr. 7)	South Asia Faculty Group	<p>Page 260, lines 590-593:</p> <p>Current text: "Sufi saints and teachers combined local and Islamic traditions, and inspired common people on the frontier areas of the</p>	This edit conflicts with another submission.	Yes

			<p>Muslim world – east Africa, Southeast Asia, and India – to convert.”</p> <p>Suggested change: “Sufi saints and teachers combined local and Islamic traditions, and inspired common people on the frontier areas of the Muslim world – east Africa, Southeast Asia, and South Asia – to convert.”</p>		
			REJECT: India is perfectly clear here. South Asia is not.		
2723	11 (Gr. 7)	South Asia Faculty Group	<p>Page 264, lines 680-681:</p> <p>Current text: “The Gupta monarchs reunified much of the subcontinent in the third century CE, ushering in the Classical Age of India.”</p> <p>Suggested change: “The Gupta monarchs reunified much of the subcontinent in the third century CE, ushering in what some scholars have termed the “Classical Age” of India.”</p>		Yes
			REJECT: "The classical age of India is a common name for this time period. See https://en.wikipedia.org/wiki/Middle_kingdoms_of_India, (which contains references to scholarly sources) and the faculty's cover letter itself references "classical" India in a footnote on page two.		
2728	11 (Gr. 7)	South Asia Faculty Group	<p>Page 265, line 691:</p> <p>Current text: “Sanskrit became the principal literary language throughout India.”</p> <p>Suggested change: “Sanskrit became the principle literary language in many regions of the Indian subcontinent.”</p>	This edit conflicts with another submission.	Yes
			REJECT: If the idea here is that Sanskrit was not in wide use in South India, that is incorrect.		
2730	11 (Gr. 7)	South Asia Faculty Group	<p>Page 265, lines 692-695:</p> <p>Current text: “Enduring contributions of ancient Indian civilization to other areas of Afroeurasia include the cotton textile industry, the technology of crystalizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age.”</p> <p>Suggested change: “Enduring contributions of South Asian culture and civilization to other areas of Afroeurasia include the cotton textile industry, the technology of crystalizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age.”</p>	This edit conflicts with another submission.	Yes

			REJECT: This is India in the content standards and should remain so.		
2734	11 (Gr. 7)	South Asia Faculty Group	<p>Page 265, lines 703-704 (bold in original):</p> <p>Current text: "Building on their previous study of Hinduism in 6th grade, students study the question: How did Hinduism change over time?"</p> <p>Suggested change: "Building on their previous study of Hinduism in 6th grade, students study the question: How did the religion of ancient India change over time?"</p>	If suggestion adopted, may require a concurring edit on page 264, lines 678-679.	Yes
			REJECT: Another attempt to erase Hinduism.		
2740	11 (Gr. 7)	South Asia Faculty Group	<p>Page 266, lines 715-717 (bold in original):</p> <p>Current text: "Students next examine this question: How did Indian monks, nuns, merchants, travelers, and states spread religious ideas and practices and cultural styles of art and architecture to Central and Southeast Asia?"</p> <p>Suggested change: Students next examine this question: How did monks, nuns, merchants, travelers, and empires from South Asia spread religious ideas and practices and cultural styles of art and architecture to Central and Southeast Asia?"</p>	If suggestion is adopted a concurring edit would be needed on page 264, lines 675-677.	Yes
			REJECT It will be much clearer to the students to refer to the "religious ideas and practices and cultural styles of art of architecture" being spread by Indians.		
2741	11 (Gr. 7)	South Asia Faculty Group	<p>Page 266, lines 717-720:</p> <p>Current text: "During and after the Gupta Empire, trade connections between India and Southeast Asia facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading empire after 600, Java, and the Khmer Empire"</p> <p>Suggested change: "During and after the Gupta Empire, trade connections between South and Southeast Asia facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading empire after 600, Java, and the Khmer Empire</p>		Yes
			REJECT. "India" is perfectly clear here.		
2749	11 (Gr. 7)	South Asia Faculty Group	<p>Page 267, lines 747-748:</p> <p>Current text: "After 1000, Turks from Central Asia, who were recent converts to Islam, began to conquer states in northwestern India."</p>		Yes

			Suggested change: "After 1000, Turks from Central Asia, who were recent converts to Islam, began to expand their territory across the Indus Valley to parts of the northern Indian plains."		
			REJECT "Expand territory" is in inaccurate characterization of the violent conquest of the states of northwestern India. Such whitewashing of history is an unjustified change.		
2754	11 (Gr. 7)	South Asia Faculty Group	<p>Page 267, lines 753-754:</p> <p>Current text: "There were continuous close trade relations and intellectual connections between India and the Islamic World."</p> <p>Suggested change: "There were continuous close trade relations and intellectual connections between the Indian subcontinent and the Islamic World."</p>		Yes
			REJECT: Trade relations and intellectual connections take place between societies. The Islamic world is a society, as is India, whereas the Indian subcontinent is just a land mass. It therefore makes more sense to leave "India" in the sentence.		
2763	11 (Gr. 7)	South Asia Faculty Group	<p>Page 279, lines 965-967:</p> <p>Current text: "Unlike Mesopotamia, Egypt, China, or India, these civilizations did not develop along great rivers."</p> <p>Suggested change: "Unlike Mesopotamia, Egypt, China, or Indus Valley, these civilizations did not develop along great rivers."</p>		Yes
			REJECT: Egypt and China are named. India is the proper parallel reference here.		
2781	11 (Gr. 7)	South Asia Faculty Group	<p>Page 287, lines 1147-1150:</p> <p>Current text: "In the center, the Muslim world (now divided into many states) and India prospered as producers of goods such as cotton cloth, spices, and swords, and also as middlemen along the east-west trade routes."</p> <p>Suggested change: "At the center, the world of Islamic civilization stretching from the Mediterranean to the Indian Ocean region, prospered as producers of goods such as cotton cloth, spices, and swords, and also as middlemen along the east-west trade routes."</p>	This edit conflicts with another submission.	Yes
			REJECT This suggested change is altering the meaning of the original sentence. The original says India, as a whole prospered, not just the Muslim world part of it. The revision says only the "Islamic civilization" prospered, which is not true. All of India was prosperous at this time.		

2794	11 (Gr. 7)	South Asia Faculty Group	<p>Page 290, lines 1212-1215:</p> <p>Current text: "Most states and empires supported trade as the rulers and elite groups wanted access to products such as silk from China, Persia, Syria, and Egypt; spices from India and Southeast Asia; cotton cloth from India and Egypt; and gold from West Africa."</p> <p>Suggested change: "Most states and empires supported trade as the rulers and elite groups wanted access to products such as silk from China, Persia, Syria, and Egypt; spices from South and Southeast Asia; cotton cloth from India and Egypt; and gold from West Africa."</p>		Yes
			REJECT This edit is inherently inconsistent, using "South Asia" at one point and "India" at another. Just use "India" for both.		
2813	11 (Gr. 7)	South Asia Faculty Group	<p>Page 297, lines 1371-1373 (bold in original):</p> <p>Current text: "Next students investigate the question: Why did the Europeans use colonialism to interact with Native Americans and some Southeast Asians? What were the effects of colonialism on the colonized people?"</p> <p>Suggested change: "Next students investigate the question: Why did the Europeans use colonialism to interact with Native Americans and some South and East Asians? What were the effects of colonialism on the colonized people?"</p>	If this suggestion is adopted, a concurrent edit will be necessary on page 294, lines 1304-1306.	Yes
			REJECT OR CHANGE. This is an imprecise statement, both in its original and its revision. Colonization was used not just in Southeast Asia, but India, Africa, Australia, etc. Perhaps "and other peoples of the world" instead of "some Southeast Asians."		
2814	11 (Gr. 7)	South Asia Faculty Group	<p>Page 297, lines 1375-1377:</p> <p>Current text: "For this entire period, therefore, the major Afroeurasian centers – China, India, and the Islamic World – were too strong for Europeans to conquer."</p> <p>Suggested change: "For this entire period, therefore, the major Afroeurasian centers of power – the Islamic Empires and China – were too strong for Europeans to conquer."</p>		Yes
			REJECT: 1470 to 1750 is the time period, and one can't say India was conquered at this point in history. England only came to control Bengal in 1756, its first major conquest. Other European powers were present and had fortified towns, but had not "conquered" India. In fact till 1565 CE Vijayanagar empire in Southern Indian peninsula was very strong and had many parts of Southeast Asia under its influence.		

3072	15 (Gr. 10)	South Asia Faculty Group	<p>Page 448, lines 552-554:</p> <p>Current text: "They also attempted to change practices involving marriage and women's social roles to infuse Western notions of progress into the basic structures of society."</p> <p>Suggested change: "They also attempted to reform practices involving marriage and women's social roles."</p>		Yes
			<p>REJECT The existing text is in reference to British reforms of Hindu practices, and those reforms were very much based on British concepts. This is a very useful point for the students to discuss on both sides: were the Western notions "superior," or did the Indian customs also have merit? Why conclude in advance that these so-called reforms were not based on certain prejudices and biases?</p>		
3192	15 (Gr. 10)	South Asia Faculty Group	<p>Pages 498-499, lines 1484-1487:</p> <p>Current text: "Anti-Western violence perpetrated by the followers of a fundamentalist version of Islam has contributed to the appearance of deep conflict between the Islamic and Western worlds, especially since 9/11."</p> <p>Suggested change: "Anti-Western violence has contributed to the appearance of deep conflict between the West and other parts of the world. Students should learn about the roots of modern religious extremism by reading a variety of sources from Christian, Jewish, Islamic, Hindu and Buddhist nationalist texts."</p>		Yes
			<p>REJECT This is a transparent attempt to get "Hindu nationalism," the boogie man of the South Asia Area Studies group, into the discussion. The area studies scholars are well known for their political involvement on this issue. Also here is the implication that Hindu nationalism has contributed to "anti-Western violence," and we would challenge the scholars to produce a single instance of such violence.</p>		